

DIETRICH BONHOEFFER REJECTED THE BIBLICAL CHRIST

June 10, 2002 (David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, 866-295-4143, fbns@wayoflife.org; for instructions about subscribing and unsubscribing or changing addresses, see the information paragraph at the end of the article) –

Dietrich Bonhoeffer was a German Lutheran who was put to death by Hitler during World War II. He was also an influential theologian who is often quoted today even by those who claim to be Evangelicals. Bonhoeffer's apostasy is evident in the following excerpts from his book *Christ the Center* (1960, Harper & Row) --

Bonhoeffer denied that God is omniscient and omnipotent and that Jesus Christ is God in that sense:

“So if we speak of Jesus Christ as God, we may not speak of him as the representative of an idea of God who possesses the properties of omniscience and omnipotence (there is no such thing as this abstract divine nature!)” (*Christ the Center*, p. 108).

Bonhoeffer denied Christ's virgin birth:

“Strictly speaking, we should really talk, not about the Incarnation, but only about the Incarnate One. An interest in the incarnation raises the question ‘How?’ The question ‘How?’ thus underlies the hypothesis of the Virgin Birth. It is both historically and dogmatically questionable. The biblical evidence for it is uncertain” (*Christ the Center*, p. 109).

Bonhoeffer denied the sinlessness of Christ:

“The assertion of the sinlessness of Jesus fails if it has in mind observable acts of Jesus. His deeds are done in the likeness of flesh. They are not sinless, but ambiguous. One can and should see good and bad in them” (*Christ the Center*, p. 113).

Bonhoeffer also denied the resurrection of Christ:

“This is and remains a last stumbling block which the person who believes in Christ must accept in one way or the other. Empty or not empty, it remains a stumbling block. We are not sure of its historicity. The Bible itself reveals the stumbling block in showing how hard it was to prove that the disciples had not perhaps stolen the body. Even here we cannot evade the realm of ambiguity” (*Christ the Center*, p. 117).

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